

The
Bishop's Charge



SOUVENIR OF THE
DIAMOND JUBILEE SYNOD
OF THE
DIOCESE OF QU'APPELLE

JUNE 28

1944

The Bishop's Charge to the Synod

Reverend Brethren of the Clergy and Brethren of the Laity:

It is my privilege to welcome you to the thirty-seventh session of this diocese. This will be remembered as our Diamond Jubilee Synod, for sixty years ago, on St. John Baptist's Day (Tuesday, June 24th, 1884) the Rev. and Hon. Adelbert Anson, Rector of Woolwich and Hon. Canon of Rochester, was consecrated in Lambeth Parish Church, London, as first bishop of Assiniboia by Archbishop Benson of Canterbury.

The vast diocese of Rupert's Land, comprising the whole territory of the Hudson's Bay Company, no less than five-sixths of the Dominion of Canada, had already been divided by the founding of the dioceses of Moosehide in 1872, Athabasca in 1874 and Saskatchewan in 1874. With the formation of four dioceses out of the mother diocese of Rupert's Land, it was then possible to have a Provincial Synod which was convened on August 3rd, 1875 in St. John's Cathedral, Winnipeg. The formation of this Ecclesiastical Province was a direct result of the report of the first Lambeth Conference in 1867. Bishop Machray was the President, as Metropolitan, and the Archbishop of Canterbury was Primate.

In 1882, Bishop Machray commenced correspondence with S.P.G. referring to the growth in population and settlement of the Territory of Assiniboia, one of the four provisional districts forming what was then known as the North West Territories of Canada. In January 1883, Bishop Machray made a second visitation into the western portion of his vast diocese as far as the Qu'Appelle Lakes, and in the course of the same summer he made an extended visitation to the Touchwood Hills. On August 9th, 1883, at the third meeting of the Provincial Synod, the Bishop spoke definitely of the formation of a new diocese to be provisionally known as Assiniboia, and the necessary resolution forming the diocese of Assiniboia was passed.

In the summer of 1883, the Rev. W. Henry Cooper, an S.P.G. missionary in Australia and New Zealand, came to Winnipeg and purchasing a horse and buckboard travelled from there to Pilot Mound; Pelican Creek; Cartwright; Plum Creek; Brandon; Oak Lake; Virden; thence by train to Broadview where a few Services had been held by the Rev. John Paine Sargent who had recently been appointed travelling missionary and had made his headquarters at Moose Jaw. From Broadview, Mr. Cooper returned to Virden and Winnipeg and thence by train to Moose Jaw where a small Church had been opened on St. John Baptist's Day. From Moose Jaw, he visited Regina, the capital of the North West Territories, which was an S.P.G. mission with a resident clergyman, church and parsonage; thence on to Qu'Appelle where by appointment he met Bishop Machray; thence to Grenfell while the Bishop visited Broadview; thence back to Qu'Appelle; Fort Qu'Appelle; Touchwood Hills and Medicine Hat.

As a result of communications with S.P.G. Bishop Machree appointed the Rev. and Hon. Canon Anson as his commissary for the new diocese of Assinibola. Canon Anson came out in the autumn of 1883 to look over the field and to decide where the starting points should be. In that year the S.P.G. had sent out the Rev. Alfred Osborne as the first missionary of the Society to take up work in the newly formed diocese. Mr. Osborne settled in Regina where a Church to be dedicated to St. Paul's was erected, also a parsonage, on the same site as the Church, rectory, and parish hall of St. Paul's now stand.

As before stated, the consecration of Bishop Anson took place in Lambeth Parish Church, London, by Archbishop Benson, Primate of All England, assisted by the Bishops of London; St. Alban's; Rochester; Lichfield; Dover; Saskatchewan; Riverina; and Ohio. The Bishop of Saskatchewan (Dr. McLean) preached the sermon from the text "Receive ye the word of God." At the same time was consecrated the Rev. James Hannington as bishop of the Church in Eastern Equatorial Africa, who a little over a year later (October 25th, 1885) suffered the death of a martyr on the shore of Lake Victoria Nyassa.

It was noted in the account of the consecration of Bishop Anson given in the morning Post of June 23th. that upwards of 1,200 communicants received the Holy Sacrament at the Service. On Friday June 27th, Bishop Anson visited Dorchester Missionary College near Oxford and addressed the students. On the following Sunday the Bishop celebrated in his old parish church at Woolwich and preached at Lewisham. On Monday, June 30th, a farewell service was held at St. Mark's, North Audley St. and the Bishop left London on July 2nd and sailed from Liverpool at 4.00 p.m. on the following day, on the S.S. Polynesien accompanied by one priest and three laymen, Messrs. W. Shafto Agassiz; Paul Lyon and Leslie Hoskins, the first two subsequently becoming priests of the diocese. Reaching Quebec on a Sunday, he proceeded to Montreal, Toronto, and thence via Lakes Huron and Superior.

The Bishop arrived in Regina at 4.30 a.m. in St. James' Day, Friday, July 15th. At that early hour there met him at the station four clergy, three laymen on the staff, also the Churchwardens of St. Paul's, Regina, and others connected with the Church in the village. At 8.00 a.m. there was a Celebration of the Holy Communion, the bishop being celebrant, Rev. W. W. Bolton, gospeller, and the Rev. H. H. Smith, epistoller. After the service, the Rev. J. P. Sargent presented an address of welcome to the Bishop. At 11.00 a.m. matins was sung, the musical portion being very well rendered by the choir under the capable hands of Mr. James Brown. The congregation numbered about sixty, Lieut.-Governor Dewdney being present. After the service, the people's warden Mr. Cayley Hamilton read an address of welcome to the bishop.

At a subsequent conference with the clergy, the bishop decided there would be six districts each with its centre and at least four outstations.

1. The Rev. W. W. Bolton was to have charge of the Moose Mountain district with Mr. Agassiz as his assistant, and his centre would be Moosejonia.
2. The Rev. J. W. Gregory, with Mr. Paul Lyon as his assistant would have his centre at Qu'Appelle Station, and would take Walsley, Cranfell and Broadview as his outstations.

3. The Rev. J. P. Sargent would make Moose Jaw his centre and take all the territory along the line of the C.P.R. as far as Medicine Hat.
 4. Regina would be the Bishop's centre with the Rev. H. Havlock Smith as assistant, taking the district North as far as Long Lake including Craen.
 5. The Touchwood Hills under the Rev. Gilbert Cook included the work on Gordon's I.R., Day Star's I.R., and Poorman's I.R. Mr. Charles Pratt being the Indian catechist.
 6. Fort Qu'Appelle would be the centre for the Rev. Dan Lewis, with four outstations including the Bell Farm near Indian Head.
- The total population of Assiniboia was given as 22,083 of whom 5,509 were Indian and 16,474 were white settlers. The Anglicans numbered 5,722; the Presbyterians 3,591; and the Methodists 3,418.

Thus in a few words was the beginning of things for the Church in this diocese.

The first Synod was held in St. Paul's Church, Regina, on Wednesday, Sept. 17th, 1884, at which Bishop Anson presided. The clergy were, Rev. J. P. Sargent, Moose Jaw; Rev. Gilbert Cook, Touchwood; Rev. Daniel Lewis, Ft. Qu'Appelle; Rev. W. W. Bolton, Moosemin; Rev. J. W. Gregory, Qu'Appelle; Rev. H. H. Smith, Regina; and the Lay Delegates were Messrs. G. T. Marsh, and W. Cayley Hamilton, Regina; Leslie Gordon, Qu'Appelle; S. Cruthers, Ft. Qu'Appelle; R. E. Sherlock, Grenfell; E. D. Kirby, Moose Jaw; Chas. Marshall, Whitewood; S. S. Simpson, Pense; J. A. Cavannagh, Medicine Hat, and W. W. Young, Moosemin. The Rev. H. Havlock Smith of Regina was elected Secretary of Synod. The principal acts of the Synod were the Charge of the Bishop in which he laid down the missionary programme for the development of the work; the preparation for the Act of Incorporation of the Synod, which was assented to by the Federal Parliament on May 1st, 1885, and the provision for the drafting of the constitution and canons of the diocese which were passed at the second session of the Synod which met in St. Paul's, Regina, on June 23d, 1885. At this Synod the name of the diocese was changed to Qu'Appelle.

Brethren, I cannot in this charge go further into the history of those early years. I have the diary of Bishop Anson covering his first years as bishop, also the Journals of Synod for those days onwards to the present time, and also (which I value much) copies of the Church Messenger, a magazine for the diocese of Qu'Appelle from January 1st, 1886 to December 31st, 1891, which form an excellent record of our parishes during that time. I often look at those diaries. They breathe a spirit of love and devotion, of courage and determination, a record of travelling and difficulties and hardships which have been an inspiration to those of us who have been called to follow Bishop Anson and his faithful clergy who commenced this great work for God and His Church in a vast new territory of 94,000 square miles, a little larger than England, Scotland, and Wales put together. At a special meeting of the Provincial Synod held in Winnipeg on October 1st, 1884, Bishop Machray referred to the opening up of the prairie immigration and that S.P.G. had come forward in the most generous and sympathizing manner, and with "unsurpassing kindness and consideration." From those days onwards the S.P.G. has been a true mother to this diocese.

For eight years, Bishop Anson laboured ceaselessly amid many discouragements, with several adverse seasons in succession. The coming of new settlers into the prairie West had been retarded for a while, only to commence again in increasing numbers in the next decade. In those years he had accomplished much. Commencing with four clergy in 1884, he left us in 1892 with a staff of clergy numbering eighteen, fourteen of whom were ordained by himself. There were twenty-four churches, and almost as many parsonages; a See Endowment Fund of \$50,000 and the commencement of a Clergy Sustentation Fund. The bishop had also taken his part in important meetings of the Provincial Synod which had much to do with the future development of the Church in this vast area.

Bishop Anson retired as bishop of the diocese in October 1892. I quote his last words to the Synod of that year:—"This is not a time for me to speak of my personal feelings in laying down my work amongst you; but I may perhaps be allowed to assure you, if indeed such assurance can be necessary, that I shall ever continue to take the warmest and deepest interest in the welfare of this diocese, and very earnestly pray that our God will abundantly bless you in all your works for His Name's sake, and make the Church among you a praise in the earth."

In his charge to the Synod of 1894, his successor, the Rt. Rev. William John Burn said of Bishop Anson: "I will not stay to recall the story of his coming to this part of what was called, more aptly then than now, the great lone land; or review the eight years of his episcopate. I would say that a great responsibility lies on us here from our having had a Diocesan of such character. His single-devotion to Christ and His Church, his humility and generosity are known most to those who knew him best. They call for our thanksgiving to God for His gift to us, and lay upon you and me a great responsibility that the fruits of his work and example be not lost through our unfaithfulness." Bishop Burn passed away at Indian Head a few days after holding this third Synod on June 10th, 1896 and was buried in Qu'Appelle.

Bishop Burn was followed as bishop by the Very Rev. John Grisdale, Dean of Winnipeg, who was consecrated in Holy Trinity Church, Winnipeg on August 30th, 1896, and who in his fifteen years as our bishop saw a great influx of settlers into our land, and who pursued a vigorous policy of expansion and development begun by his predecessors. In 1909, the Ven. M. McAdam Harding, Archdeacon of Assiniboia, became his co-adjutor, and in 1911, on his retirement, was his successor. In 1934, when the diocese came to hold its Jubilee Synod, Bishop Harding was able to state there were 99 clergy; 122 parishes serving over 450 priests, with 226 churches, 161 parsonages, and a church population of over 75,000.

It is not possible within the limits of this charge to refer to the great work that has been done for us within the sixty years of our history by great societies of the Church; by the Qu'Appelle Association in England, founded by Bishop Anson on the advice of the Archbishop of Canterbury; by the C.M.S. in the earliest days; by the C. & C.C.S. in the deanery of Carleton in succeeding days; by the Prairie Brotherhood; by the Mission of Help; by the Archbishops Western Canada Mission; by the Fellowship of the Maple Leaf with its Bishop's Messengers by the generous gifts of the Anonymous Donor through Mr. Stanley J. Attenborough; by the founding of the Sunday School Caravans by Miss Eva Hassell; by the Mothers' Union and by the

Mission of Milestone. Throughout the years after the consolidation of the Church in Canada her Missionary Society, the M.S.C.C. has given us increasing and generous help until now the support of our missions and of our faithful missionaries, heavy indeed as it became when long years of drought and depressions came upon us, has reached such proportions and has entered into such sympathy for every detail of our work that we, Brethren, must feel it to be our bounden duty to support to the fullest extent within in our power all her missionary efforts over this vast Dominion and beyond not only to show our gratitude and thankfulness but to take each one of us our own part and share as our own part as members of the Missionary Society of the Church in Canada.

The Woman's Auxiliary of the diocese recently held its 42nd annual meeting. During those many years, the daughters of the Church have done much towards the missionary work of the Church in our parishes and have taken their part in the work of the Church in the Dominion through the Dominion W.A. and the Missionary Society of the Church in Canada. I hope it will not be long before our Diocesan W.A. may be able to collect the history of those years so that we may have it amongst the records of our diocese.

I hope it may not be long before the Synod will be able to take definite steps towards compiling the history of this diocese and of its parishes. It will be no easy task, but the longer it is delayed the more difficult it will be. The General Synod is already calling upon the dioceses of Canada (through its Archives Committee of which Mr. Chancellor Harris is the chairman, and the Rev. Canon A. R. Kelley is secretary) for records, and it is our duty to furnish them. On pages 109 and 110 of the Journal of the General Synod of 1943 will be found the recommendations of that committee. Under No. 5 of these recommendations is the request that each diocese will appoint a Diocesan Archives Committee or Archivist. I hope this Synod will do this.

You will have expected of me, Brethren, that on this the occasion of our Diamond Jubilee Synod I would spend some time in my charge to you on the early days and of the beginning of things in the Church in our prairie diocese, but we must now pass on to the things of the present and of the future. The past ten years have been no easy years for us, and the call to "Stand Steady" amid drought depression, and war, comes from the same spirit that has been handed down to us with the responsibilities which must be our's and which you and I are sharing. We could have done little in the facing of those years without the loyalty and determination of our clergy and laymen, and this is my opportunity to thank you one and all for it. Our policy has been "What we have, we hold"—a policy which belongs to the traditions of our race. The reports you will receive from our various departments will reveal that our policy has not been in vain, but it must continue with the same loyalty and determination.

THE GENERAL SYNOD OF CANADA

The fifteenth session of the General Synod held in Toronto in 1943 was the Jubilee session. It was held in Trinity College, not the old Trinity College where the first session of the General Synod was held in 1893, but the new and beautiful buildings of the Trinity College of today. What a wonderful Synod it was! Our diocese was fully represented by its six clerical and six lay members, and we all returned

inspired not only by welcome we received but also by the feeling of deep responsibility that a great Church in a great Dominion should feel. The charge of our Primate was marked by words of deepest Faith in God and His Blessed Son, and breathed the spirit of welcome and brotherhood which permeated the eight strenuous days the Synod was in session. In his charge, the Primate emphasized the unique character of the Christian Faith, the unique contribution of the Anglicans to Christendom; the wonderful picture of missionary effort; the need for co-ordination in all our departments; the hostile forces in human life; and a broader conception of its needs; his visit to the Canadian Forces in the Motherland; and the relation to the social problems which will come when the war is over. His final words were: "Who is sufficient for these things, I and where I began, with the Master who has the key,—and no one else has. He knows the way through,—and no one else does. In His presence we meet. To him we look. Let us follow as He leads us."

THE MISSIONARY ASPECT

Co-ordination and co-operation can only come by knowledge and interest and the sense of a common cause. I am convinced that too little is known about the great work our Communion in this Dominion is facing. If our people have not the knowledge of it, how can we expect their interest? It is true that we have faithful people in all our parishes who are on the alert to obtain information about "What the Church is doing," but the rank and file have yet to be inspired

and enthused by the knowledge of what you and I know the Church is trying to do. Until the work of the Church and Her efforts become a matter of personal interest, Brethren, can we wonder that we are not securing the personal support which we feel should be ours. If it is true that many who come to hear the Word and receive the Sacraments in our churches are not as interested in what not only you and I are trying to do but what the whole Body of the Church is trying to do, then there is something we must do before all our people can be moved to help us. Literature is necessary these days, and it can be procured from the Departments of the General Synod in Toronto, but literature by itself will not fulfil it all. My suggestion is that there should be "study groups" formed in as many of our parishes as may be possible, groups that will have definite objectives in mind, and to which they can, from time to time, invite those who could give them special information on the special problems they are studying. Within our Dominion, as well as in the Foreign Field, there are missionary problems which would move the hearts and inspire zeal of all who would hear and study them. In some few of our parishes, groups have already been formed, and with excellent results.

A DIOCESAN PAPER

For years past, we have felt the need of a Diocesan paper; something which would tell our people the news of what is going on in our diocese and parishes. On January 1st, 1888, there was started a paper in the diocese known for two years as "Our Messenger" and after that as "The Church Messenger". It was carried on until 1896. In our Synod Office there are a number of copies, and I possess several years of them. It was a monthly paper and there was much parochial news in it, even to records of Baptisms and Marriages. They would be invaluable in making up the history of our earlier parishes today, and you would read them with the deepest interest. I feel the time

has come when we really cannot afford to do without our own diocesan paper. May I suggest that the Synod would appoint a committee to enter into this matter with power to act.

MISSIONARY WORK IN THE DIOCESE

At our Jubilee Synod of 1924, we had a staff of 99 clergy and 10 students covering the work in 122 parishes. As a result of the drought and consequent reduction in financial support our staff of clergy was reduced to 80, when the war commenced. Since then, eight of our priests entered into War Service, and in the past four years we have sustained further losses through retirements and transfers so that we are now reduced to 63 clergy.

The result of this has been the doubling up of our parishes as far as such a policy has been possible. I wonder whether we fully realize what this has meant to our faithful clergy. The doubling up of large missionary areas has meant to them the doubling of the mileage many of them have had to travel at a time when the cost of gasoline, tires, and repairs has increased considerably, and in a period when new cars cannot be obtained. While I have done all I possibly can in the way of appeals for special sums to assist them in this problem, and while a generous response has been given from year to year, yet with 48 missionaries the sum has not been adequate for their needs. As you know, the M.S.C.C. has taken a generous part in the matter of our stipends which have increased in the past two years from \$1,000 to \$1,200. Our objective must be a minimum of \$1,400. Let this effort be made as soon as it is possible to make it. I know what efforts have been made in our parishes to reduce mortgage and other indebtedness, and in many of them with such splendid success, also in some of the improvement in the parsonages, but now let us concentrate every effort upon the matter of the stipends of our clergy.

RELIGIOUS EDUCATION AND SUNDAY SCHOOL WORK

In all the work of the Church, there is nothing more important than this. The future of the Church on the prairie depends upon it. From small beginnings, by the formation of small Sunday Schools in our parishes with the teaching of the Catechism in little groups and often in homes, the work of Religious Education has been enlarged and extended until through the efforts of the General Board of Religious Education of the General Synod, and it is this and now in many other dioceses the vision and the dauntless energy of Miss Eva Hazzell in founding a system of Sunday School Caravans and by the opening of our S.S. by Post system in St. Christopher's House, Regina, we now have thousands of the children of the Church who, either by efficient parochial S.S. or by the S.S. by Post, are receiving regular instruction. Further developments have been the Teacher Training and the Bible Classes. Our Summer Schools, which have been well organized and much appreciated, require the provision of buildings in which to ensure further development, buildings placed in a summer resort or other convenient place. Some of our dioceses have made splendid progress in this and others are contemplating it. I hope our D.B.R.E. will take in hand and further this matter, for I know its members have been considering it. I shall gladly endorse an appeal when our Board feels the time is ripe to make it. The selection and acquiring of a site will no doubt be the first step.

EVANGELISM

Many heart-searching things have been written in the past year with regard to the need of evangelism in the present age. It has been well said that the objective of evangelism is to bring Christianity into the life of those who are not yet members of Christ's Body and to make better Christians of those who are. The proclaiming of God's redeeming love, and the leading of mankind to answer it with their own is the first message of the Church. It is not until we come face to face with God in our lives and feel the need of Him that we discover His purpose for each one of us, and the regret there is in not having sought that forgiveness and restoration which He alone can give, and which is our greatest need.

St. Paul said: "I bear in my body the marks of the Lord Jesus."

Brothers, we should be able to find some of those marks upon ourselves if we are really trying to follow our Lord and to be his true soldiers and servants. The call to evangelize will never cease until our Lord comes again to receive His Church as His Bride. The Christ, who still bears in His body the marks of His Passion, can come into our souls and enable us to share His hatred of sin and His love of all that is good.

RE-UNION

At the last Synod, I referred carefully to this very great question, stating that two things are required; "care and knowledge." The General Synod Committee on Re-Union reported progress at the session of that Synod held in Toronto last September, and the report will be found in its journal on pages 320-323. The Synod sent forth this invitation: "In token of its good-will and earnestness of purpose the Synod now expresses its hearty desire and readiness to meet, through its own representatives, in conference and prayer with representatives any Christian communion which shares its hopes and aspirations for a re-united Christendom, and it extends a cordial invitation to the Christian communions of Canada thus to initiate conversations." An immediate response was made by the United Church of Canada, through its moderator. And so, the first step has been made by inviting conversations with Christian communions, and it will be our part to follow closely the information that will be given to us from time to time by those in authority in this matter. In the meantime, our part must be to understand ourselves, as to what we offer and why we offer it. The first principle is loyalty to our own, for surely, no person who is not loyal to his own can possibly be sharing in the true spirit which will make re-union possible.

SOCIAL PROBLEMS

The literature and reports you have received from the General Synod Council for Social Service have shown you the many social problems the Church is facing in these eventful days and how much more there is to envisage for us to do in the future. There is a great awakening as to the things which humanity is called upon to face in order that Christian principles may be applied to the righting of wrongs and to the betterment of conditions in social life. We have been living too much to ourselves. The second great commandment is "Thou shalt love thy neighbour as thyself." In past days, we have said all too frequently: "So long as I." Such individualism will not in these days fulfil the requirements of a Christian standard in the secular world. On whatever side, and in whatever way individualism

appears, we may be sure it does not begin with a the solution of the problems we must face. In our duty to God and to our neighbor there are things that are inseparable. Through the war there has been a great drawing together. Nothing done this better than the achievement of a common cause which calls for the best that is in each and all of us. Let us accept these happy conditions and as there find a common cause in which our interest will not be the determining factor. For the righteous Lord loveth righteousness, his countenance will behold the thing that is just.

THE PRO-CATHEDRAL

It was with pleasure that I received the request of the Parish of St. Paul's, Regina that the Church of St. Paul's should become the Pro-Cathedral of the diocese. And as the first parish to be organized in the diocese seven before its first bishop was consecrated has been likewise its mother's church. I hope through the work and support of this parish has meant much to us. Her long and her future have always shown a leading part in all that has come and we will go and have been generous in their assistance. I have been for many years the centre of our Synod and diocesan meetings, in my cathedral church in Assiniboia, for which this cathedral was consecrated. I gladly accepted the request the Rev. Canon Edgar Threlkeld, who has laboured with us since 1914 as Canon of the Assiniboia Mission, since some six parts of the Synod as well as in the Diocese reveal the great has been to many that this step has been taken in my twelfth year, as told in their into a diocese from our beloved former Bishop and Metropolitan Archbishop Harding who has sent to me hearty congratulations and good wishes.

HOMER TO WHOM HOMER

Since our last Synod there have passed away to their rest three other members will remain with us. The Rev. Rev. Arthur Edward Burger, Bishop of Edmonton, who he remembered as our General Missionary and Archbishop of Assiniboia from 1913 to 1923. His outstanding personality, his generosity and his labours of love will not be forgotten and will be perpetuated by the requests he has made to the work in the Ecclesiastical Province.

The Rev. Canon Guy Francis Terry leaves behind him a record of having been the first priest and organizing missionary in the rapid diocese of Edmonton over 40 years ago, and he is remembered today for the parish he organized and the service he gave.

The Rev. Canon John F. W. Leachman came to the west in 1887 was a veteran of the North West Rebellion, was ordained in the diocese of Saskatchewan and came to the Assiniboia in 1896 and laboured with us for thirty years. He was beloved by all who knew him.

The Rev. Arthur Edward Avery, who came to us from the diocese of Rupert's Land in 1910 and was rector of Prince and later of Glen Hill retiring in 1941 gave both his years of faithful labours to the church on the prairie. In the last, we miss Mr. Laurence Prince of East End who as churchwarden and delegate to Synod served for many years. R.I.P.

The line of senior men since our last synod has been very heavy. The Rev. J. R. Irwin the first graduate of St. Charles College laboured for thirty five years, commencing his ministry in the mission of Regina in 1888. After being rector of St. Paul's, Regina and Archbishop of

On Appella he responded to the call to the meeting duties of Secretary of Board and laboured for eight years in all that concerned the interests of our work and wider stream of physical interests, which he himself have said he felt reluctant to be secretary. His place has been taken by the Rev. J. J. B. Sullivan, incumbent of Barmore and vice dean of Trondheim who has entered heartily into a position which you all know is very exacting.

Another retirement is that of the Rev. Canon John F. Butler, senior and vice dean of Madison Hall, who lays down his work after twenty three years in which he did much pioneer work in one of our largest parishes; areas of Hamilton, and afterwards at St. Michael's, Mount Jux. His people will show a reluctance here as a true friend.

The Rev. Canon Howard H. Chase after thirty strenuous years of labour for us which included much missionary work followed by fifteen years as rector of St. Peter's, Bayview will always be retained. Saved by us for his great work in the case of Kingston Diocese and St. Charles College of which it is not too much to say he has left behind him permanent results. We must not fail to carry on his great work. He is now in the domain of British Columbia.

The Rev. Canon Edward Thompson was another of the first step-downs of St. Charles. He gave thirty years of faithful work to the diocese the last sixteen years of which were as rector of St. Mary's and vice dean of Bayview after which he became chaplain of St. D. 12. He is now in the domain of New Westminster. His term of service will be remembered by all who have been here. There are indeed happy hours to have spent with us in short a time.

For twenty five years, Mr. R. J. Wengert was a most faithful member of the Board of Trustees. His work on the Board was as valuable as the diocese. Mr. Wengert has now been a member of our Executive Committee and of the Permanent and Laymen's Board and also a member of the Executive Committee of the Council for Social Service. We shall miss his able assistance and his counsel.

I have called to my attention in the important office of Archdeacon the Ven. Wm. Jackson, rector of St. Matthew's, Bayview who is now Archdeacon of Bayview and is the Archdeacon of Richmond, the Ven. W. James Hays, both of whom he is subsequent with us in their work and he is now member of our Board of and of the Permanent and Laymen's Board. He is a holder of orders and whose wide sympathy and knowledge of the missionary work of the Church will enable them to be able brothers in the clergy in their archdioceses and their advisers in all their problems.

Amongst those who have laboured so long and so faithfully for this missionary diocese is the Rev. F. V. Butler (C. L.) who in 1888 was appointed as principal and later principal of St. John's College. On Appella and who in returning to England became secretary of the On Appella Association and since 1911 commenced to be bishop of this diocese. How much he has done for us in high office and years will be realized when our connection in the St. Michael's has meant to us since the first looking into us. He is represented in the office of Hamilton, by the Rev. J. J. Sullivan, vice of Church's Society, whose we remember being with us for sixteen years as our pastor of Mount Broadview, Barmore and Barmore and who since his return to England in 1915 has been indefatigable in his labours for us in the On Appella Association.

Brethren, my address to you has been a long one, and I must close. There is not time to refer here to all our institutions concerning which I gave much time in my last charge. We are thankful to say we have been able to maintain them through all the difficulties of drought and war; and, please God, we shall continue to do so. You will receive good reports of them through their committees.

And so, we carry on, thanking God for His goodness to us, and for the help He has given us through the labours of faithful men and women who, inspired by His Holy Spirit have set us an example of courage and self-sacrifice which we pray for strength and guidance to follow. Let us now turn to the duties which confront us with the spirit of fellowship and with singleness of heart.

"Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win
Whose joys eternal flow."

EDWIN QU'APPELLE,



